WORDS OF RECONCILIATION.

VOL. VI.] AUGUST, 1890. [No. 8.

☞ The eschatology long held in the Church has waxed old and is ready to vanish away. This magazine has been established to aid in the formation of the new. It points out the new and definite principle around which it must be built up, namely, the redemptive value of resurrection. Specimen copies are frequently sent to those who are likely to be interested in the subjects of which it treats. As these are sent at our own option, no one is thereby put under any obligation to subscribe. Some of its readers, however, will perceive that this magazine has an important mission. We beg leave to remind such that it is not conducted as a business, but as a missionary enterprise, and that it must be supported as such. If we have been called of God to undertake this work, those who discern its importance are also called to consider whether they ought not to help sustain it, at least to the extent of a subscription.

LIGHT FROM ALL QUARTERS.

The new eschatology, which is to take the place of the old, can command and be worthy of permanent assent, only as it adjusts itself to whatever truth concerning the origin

and destiny of man may reach it from any quarter. It has been the great mistake of theology in the past to assume a hostile attitude toward truth that did not arise in its own province and that seemed to conflict with its prearranged conclusions. Even the brave Luther denounced Copernicus as a fool, seeking to upset by his new conceit the whole science of Astronomy, whereas, said he, "the holy Scriptures tell us, Joshua bade the sun stand still and not the earth."

Just now the whole doctrine of man, as set forth in Scripture, is receiving illumination from Geology, from Biology, and specially from Psychology. The nature of the soul, the mode of its transmission, its relation to its material environment, its continuity through changes of environment, in what consists its personality and identity, the relation of the individual to the race, and the destiny of both as pointed out by what the past has evolved and what the future promises, are all questions which modern science is bringing to the front. And, while holding fast to all that God has revealed in His Word, we are to be equally open to receive whatever may be verified through the reverent study of His works. Nor must we neglect the comparative study of religions. God, who has not left Himself without a witness, may have been developing certain aspects of truth even in pagan systems, teaching men even by their mistakes, and so gathering material everywhere for that final temple of Truth in which all nations are to worship Him. We desire that the mission of this magazine shall be to welcome whatever bears the marks of truth, from whatever quarter it may come, and to show how it can be reconciled with that supreme reve-

lation of the Truth made in the person and work of the Son of Man, whom we devoutly confess to be the Son of God, and in whom are hid all the treasures of wisdom and of knowledge.

THE KNOWLEDGE OF GOD.

In that beautiful passage, Isaiah xxv, 6–10, it is assumed that the true knowledge of God has been long concealed from the world, and that a day is coming when this "covering cast over all peoples" and this "veil spread over all nations" will be destroyed, "and it shall be said in that day, Lo, this is our God; we have waited for Him and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation." And as the result of this happy disclosure we read, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the reproach of His people shall He take away from off all the earth; for the Lord hath spoken it."

Whether this revelation of the true knowledge of God is to break upon the earth suddenly out of heaven, at that crisis of the future which the Scriptures define as the coming of the Lord, or whether this rising of the sun will be like the breaking of dawn into day, we will not discuss. That storms must precede this breaking of the morning without clouds, like the clear shining of the sun after rain, we are quite sure. But the *effects* of this revelation, whatever the manner of it, are certain and blessed. There shall be nothing more to hurt nor destroy when the earth

shall be filled with the knowledge of this glory as the waters cover the sea.

That this day of the Lord is near there are many signs. We believe that one chief cause of the gross darkness that has covered the people in respect to any right view of God has been the traditional doctrine of eternal torment. This has been associated with false ideas of His kingdom, of His judgment, of His attitude of love toward men, and of His provision for their salvation. These things can be explained only in the light of the gospel of the resurrection. An infinite wealth of the knowledge of God has been concealed by the denial of this gospel. This gracious provision to redeem man from death, this sublime and final step in the creation of man in His own image, has been perverted into an inconceivable disaster to the race, except to an elect portion of it. It is made the introduction of all the rest to an eternity of endless despair. We rejoice that the light of a true "hope toward God" for the race is beginning to break through this darkness, and that the triumph of humanity in Christ Jesus over death is being recognized and affirmed as of the very essence of the gospel, and that, in the light of it, we are beginning to understand the meaning of St. John's inspired definition of God as Love.

And, as contributing to this true knowledge of God, we welcome the discoveries of all true science. We are getting new and amazing glimpses of the way in which God has been working through all the ages toward the revelation of Himself in man; and we are beginning to discern what depth of wisdom in the past, and what prospects of glory in the future, there is in the new views that Science

is giving us of man as the microcosm of Creation and the heir of the coming ages. All Nature, all history, all heights and depths in human experience are being lighted up with the knowledge of God as never before. It seems to us that the veil which conceals our Father from us is all the time growing thinner, and that we shall soon see Him face to face, and know Him heart to heart.

THE CREATION OF MAN.

The scientific study of man and of nature, without setting aside in the least the agency of God, makes it probable that the creation of man has been by a natural process of evolution. In the light of this conviction the first chapters of Genesis may be re-read somewhat in this way. The first chapter gives us an ideal picture of the creation of man in the image of God. The process of that creation is not yet complete, inasmuch as the risen and glorified Man is the only perfect image of God, having dominion over all things. But in the very beginning of the Bible the Spirit of God, to whom all things past and future are equally present, and who "calleth those things that are not as though they were," gives us a view of Creation *as it lies in the mind of God*, all very good, beginning with "every plant of the field before it was in the earth, and every herb of the field before it grew," and coming to its climax in man as the true image of God with dominion over the creature.

The second chapter of Genesis begins the story of the way by which God is realizing this perfect image of Himself

in man. He begins by putting Adam in a garden and subjecting him to temptation. The "fall of man" is his failure to reach the ideal position to which he was destined; and the subsequent history of the Bible recounts the way by which God is training His creature, through the knowledge of good and evil and consequent trial, to reach this high destiny. From this point of view we see that the perfection with which He first endowed man was an *ideal* perfection—not then realized, but afterwards to be attained, and that the "covenant of works" theory, with the subsequent "fall," and the exposure of himself and posterity to tremendous wrath and curse on account of it, is an invention of theology rather than a fact in the record. We see that death, while due to man's sin, is yet a necessary step in the progress toward his new and more perfect creation. And we are prepared to see how the historical development of man and of the race is a process of *education*, by which God is carrying His creature on toward the perfect ideal and the high destiny formed for him from the beginning.

PROFESSOR LE CONTE ON IMMORTALITY.

A good deal of attention was directed, two years ago, to the volume published by Professor Joseph Le Conte of the University of California upon "Evolution and its Relation to Religious Thought." The author is a thoroughgoing evolutionist, believing that even the spiritual nature of man has been developed along the line of natural process, and yet he is a most pronounced Christian theist. In

the July number of the *Andover Review* we find an interesting article from his pen on "The Natural Grounds of Belief in a Personal Immortality." He holds that,

"There are three possible views of the *nature*, the *origin*, and the *destiny* of the human spirit: (1) That it always existed, is uncreated, underived, and eternal both ways, backward as well as forward. Therefore, as it never began, it will never end. This is substantially the view of Plato, of Leibnitz, and, perhaps, some other philosophers. (2) That it is derived from God *directly*, created, but not by natural process; that at the moment of creation of the *first* man, and at some unknown time in the development of each individual, and in some inscrutable way, it was *injected*, ready made, into the body from the outside, and at the same time endowed with immortality. This, as near as I can describe it, is the usual or orthodox view. (3) That it was, indeed, derived from God, but *not directly* created, indeed, but only by *natural process of evolution*. It pre-existed, indeed, but *only as embryo* in the womb of nature, gradually developing, and finally coming to birth as living soul in man. Thus, it does not possess immortality of *its own right* from the beginning, nor is it *endowed* supernaturally and at once, but it *attains* immortality by law at a certain stage of its development. This is the view I have striven to enforce."

Again he says:

"According to this view the process of evolution through all geological history was naught else than a *gestation process for the birth of spirit*. In the evolution of man spirit finally breaks away from *physical, umbilical* connection with nature, but only in order to enter into higher moral relations of filial love and obedience with the God of nature, the Father of spirits. Can there be a grander and more ennobling view of nature and of man than this?"

We are glad to discover important points of contact between the views of this Christian philosopher and some of the views advocated in this magazine. He sees with us that neither science nor Scripture approve the current doctrine of immortality, as inherent in man, but that this is a goal to which he attains. We have also taught that that element in his being which we call "spirit" is a universal spirit of life from God, seeking to build for itself in man a temple for His indwelling.

Professor Le Conte's philosophy involves also the distinction we have made between this spirit and the soul of man. That is, "soul" in man, which he shares with the animals, becomes first in him so penetrated by the divine spirit that it becomes self-conscious and personal. It thus moves on to a higher plane of existence, on which it becomes spirit and capable of personal immortality. We think, also, that other things we have taught fit in naturally here, namely, that inasmuch as personal self-consciousness is the emergence in man of a divine element in his nature, so its continuity must depend upon the potential presence in him of that element. Instead of regarding man as possessed of a personal, immortal spirit, which may exist in eternal conscious misery apart from God, we must come to regard him as to be invested with immortality only as he shall become a fit abode for His indwelling. And, therefore, the destruction of sinful men by death must be their destruction out of the region of this conscious personal life in God, so far forth as they are out of fellowship with Him, while, whatever in them is truly of Him must hold them in this region and cannot be destroyed. The first thought underlies the whole of what

Scripture teaches about future punishment. The second thought underlies all its teaching in the direction of universalism. Both of these sides of Scripture doctrine will find their reconciliation when the true doctrine of the nature, the origin, and the destiny of man is more fully understood.

Professor Le Conte does not discuss, either in this article or in the book referred to, the Christian doctrine of the resurrection. At this point Scripture invites us to take a step out of the realm of sight into that of faith, and this is a step which scientific explorers are always reluctant to take. And yet, what are death and resurrection but the universal spirit of life rejecting a form of being unsuited to its complete and permanent manifestation, and taking on another more suited to itself. This it has been doing along the ages. Personal man is an immense advance upon the mere animal nature : resurrected man would seem to be no greater advance upon the present man. Nature took a strong leap upward when she advanced to the human plane. Why should it be thought a thing incredible that she may take another, on to the divine-human plane? It seems to us that all science, as well as all Scripture, points to the permanent union between man and God. The son of man according to the flesh, must be declared to be the son of God with power. And this can only be as he shall rise triumphant over death. And, inasmuch as man is both the child and the heir of creation, his next plane of being cannot be one disconnected from nature: he must have a body. We therefore believe in the resurrection of the dead and the life of the world to come, not only on the infallible ground of Scripture, but as the necessary con-

clusion of all that science has to say about man. And we can see that his resurrection is necessarily redemptive. We have seen how this new creation of man must reject all that is evil in him, refusing to build him up in personal immortality on any other ground than as the partaker of the divine nature. We must, therefore, admit that his present personality, if sunk in sin, cannot survive the shock of death, and that in this sense he may be forever destroyed from the presence of the Lord and from the glory of His power. But out of this wreck of being the divine Spirit may gather the materials with which to build for Himself another habitation. The great law of the universe will hold here as everywhere. Nothing evil can survive: nothing good can be lost. And the highest aim of man should be so to live that this priceless boon of personal manhood shall not go to wreck in death, but survive all changes of environment and develop into the perfect likeness of God. And this cannot be in any case, except as Christ be formed in us as the power of this new creation and the hope of glory.

THE SEED.

Every reader of the Bible will recall the frequency with which the word "seed" recurs, and how closely its great promises are connected with it. It was the seed of the woman who was to bruise the serpent's head. In Abraham and his seed all the families of the earth were to be blessed. God's chosen people were the seed of Israel. God's loving kindness was pledged to David and to his seed forever-

more. The kingdom was secured to him and to his seed by an everlasting covenant. In the New Testament we are taught that these promises relate to a spiritual seed who are to be God's highest product and ultimate channel of blessing. But then, in His order, that which is first is natural, afterward that which is spiritual.

It is impossible for any one who reflects upon these numerous passages, and observes the emphasis the Bible throughout puts upon this feature of the divine plan, to deny that we fail to give it proper place in our modern conceptions of the ways of God. We have emphasized individual responsibility until we have almost forgotten that the individual is a member of a race and of a lineage, made of its one blood, inheriting its taints, its virtues, and its vices, and each one standing before God, not only for himself but as the embodied representative of his kindred, whose blood flows in his veins, and after the pattern of whose specific type of life he is molded. The man, therefore, is not only an individual, but a member of an organism which embraces the living and the dead. Nothing is plainer to one who reads Scripture with an open eye, than that past generations were to be reached and blessed in the blessing that should hereafter be attained by their descendants. We have at various times shown that upon no other principle are the Old Testament prophecies of future blessing to Israel capable of consistent and reasonable interpretation. These promises were made to the generation who heard them. They are promises of restoration even to the sinful and rebellious, who were to be cleansed from their iniquity, and in whom a new heart was to be created. (See *e. g.* Jeremiah xxxii, xxxiii; Ezek.

xxxiv, xxxvii; Hosea xiii, xiv.) They were to be accomplished even after death had claimed them for its captives and they had gone down to Sheol. In some way the subsequent blessing of their seed would be the channel through which deliverance should reach them.

Now at no point is it more important that modern Christianity should revise and correct its conception of the ways of God toward men than at this point. Its horrid doctrine of the everlasting torment in hellfire of a large proportion of the kindreds of the earth would never have been framed, except in ignorance of this fundamental Old Testament principle, that the lost of past generations may be recovered from death to another foothold in life, and be reached and blessed through the blessing of a subsequent generation. It is from the failure to perceive this that Calvinism stumbled into its narrow and repulsive view of election. It made the choice of these "first fruits of God's creatures" to terminate upon themselves, strangely overlooking that the very term "first fruits" implies that humanity is God's harvest, and that there must be later fruits, where there are first.

THE BRIDE.

The emphasis given in Scripture to this idea of a redemptive seed, opens to us a wider view of the place of "the bride" in this economy of new creation. We recall how often the Church is defined by this symbol. She is the second Eve, of the second Adam, as was Eve the bride of the first. As such she is the "mother of all living." As the first woman was the ordained instrument for the generation of the race, the bride of Christ is the chosen channel of its

re-generation. What has been enacted on the natural plane shall be made good on the higher and spiritual plane. The life deposited in her shall prove to be that fruitful seed of blessing in which all the kindreds of the earth shall be blessed, until the ancient Word is made good, that only the unnumbered stars of heaven and the uncounted sands on the seashore can compare in multitude. Eve was taken out of Adam's wounded side. So the body of our Head was broken for us, and we have been quickened with His life, and are being fashioned into His image and made fit for His fellowship. And the dead world of mankind shall be raised into newness of life through the fructifying power of this new and living seed. All the Old Testament predictions of a holy seed who were to be preserved, and given for a covenant to the people, to establish the earth, to cause them to inherit the desolate heritages, "to say to the prisoners, Go forth; to them that are in darkness, Show yourselves" (Isa. xlix), to build the old places and to *raise up the foundations of many generations,* and to repair their desolations (lviii, 12; lxi, 4), receive a new meaning when we come to see that this "seed which the Lord hath blessed," and which is Christ and His church, is anointed with this very power of new creation to put away sins, to heal the sick, to raise the dead, and to make all things new. The old prophets conceived of this renovation under the material images peculiar to their age of faith. We should conceive of it under the higher and more spiritual forms in which it is presented to us in the New Testament. But one thing is clear,—the mode in which the advancing power of life from God is to recover and bless the generations of the past, as well as of the future, and to renew the

whole creation is through the germs of that life deposited in a chosen seed. God does nothing in His work of regeneration except through the medium of men raised up and consecrated to be the channels of His grace and power. As by man came death, by *man* comes also the resurrection of the dead. And Christians will never come to any proper conception of the dignity of their calling and their responsibilities under it, until they see that it is not merely a matter of their individual salvation, but a link in God's chain which binds Him to the fulfilment of His purposes of blessing toward all mankind. We shall see that those of our kindred who have gone before us, as well as those whom we have known and loved, and those who are to come after us, and in a measure all of our fellow-men, are concerned in the issues of our trial and share in the benefits of our fidelity. We shall see that in ways never before suspected we may become channels of light and saving power from God to them who are now in the darkness and shadow of death. And we shall see that what are called the busy activities of the Christian life are far less important to the doing of our work than the cultivation of that inward grace and perfection of character which shall make us, indeed, the temples of God and the efficient, although perhaps unknown, dispensers of His life to the world.

THE MYSTERY OF MAN.

A recent writer in the *Andover Review* is bringing out some new thoughts concerning the nature and constitution of man. He maintains that recent researches in micro-

scopic biology show that a vast aggregate of lower organisms go to make up the human organism, and that the human *ego* is the centre and the ruler of a hierarchy of other beings whose life and activities are more or less independent of his own. His words are,

"In the mystery of the human person we find an innumerable multitude of diverse beings so united in their intricately woven relations as to form one. Each of the subordinate beings is a part of the life of that one that unites them all. But each pursues also its own life with a large measure of independent action. . . .

"In the human organism, each nerve-centre seems like a separate bureau that is superintended by its own head, and served by its own particular staff of officers. The central consciousness may considerably modify and interfere with these separate departments, but it can never assume their functions. It sustains them, defends them; to a certain extent it regulates times and seasons. It can quicken or retard their motions. Some of them it can direct, modify, and educate. But if they stop working, it cannot supply their places by its own skill. It is as if, all along the process of organization, heads of departments were evolved concomitantly with the departments themselves, specialized souls to superintend and regulate special organs and functions. The greatest degree of independence exists in those on which vitality depends, and which we share in common with lower organisms."

The peculiarity of this writer's view is that these subordinate centres of psychic energy appear to have the intelligence and independent activity of separate personal beings within the human being, that his control of them is not absolute, that they serve him when he is unconscious of it, and with increased alertness as the control of the

central intelligence becomes habitual, and that, on the other hand, an over-indulged subordinate centre will grow rebellious and may rise to supreme control in the organism, debauching, on its way to power, all the other centres.

"We say that a man has lost all control of himself, that he is ruled by a demon; and perhaps we express more nearly than we think the literal truth. The ego is still the more or less intelligent being that knows, and at times feels, the abjectness of its enslaved position, that even attempts to recover its lost sway; but finds, perhaps too late, that all its servants have become insubordinate and treacherous."

The author finds corroborative testimony to his views in the phenomena of insanity.

"There are forms of insanity that have every appearance of being the usurpation of power by a personality within the system—a personality that, in a normal state, would be held in subordination. . . . There are forms of insanity, by no means rare, in which the patient lives in alternating states of consciousness. In these cases the second personality is, to use M. Binet's words, 'seen gradually to develop more and more, and to assume the initiative in conduct, instead of the first personality, which is temporarily annihilated.'"

For our part, we do not know what to say to the views here propounded, except that we believe in the truth of the general principle of *being within being*. The science of biology as related to psychology is yet too much in its infancy to be sure of its conclusions, but of certain principles in this region we are quite sure. As God is the unit of life and being in whom all other beings live, so man, made in His image, comprehends in his being a multitude of

lower forms of life which are his tributaries and servants. How far it is right to speak of these cellular organisms as separate souls within the human over-soul, or as combined into distinct personalities within the one person, may be questioned. But there is one phase of the subject which has for us a special interest. In our studies of Old Testament prophecy from time to time, we have been led to see the truth of this principle, that the kindreds and races of men are so bound up organically in one bundle of life, that those who fail of blessing in one generation may afterward reach it through the success of another. It is difficult to see how this can be realized, except as these departed souls may be able to associate themselves with those who are fighting the battle of life on the arena of this life. A human organism, from this point of view, may not only gather up, as we know it does, the dispositions and traits of its ancestors—it may also furnish them an embodied refuge in which they may both help and be helped on toward the goal of immortal manhood, in which alone the divine ideal of being in this universe is realized. We have no difficulty, therefore, of conceiving of many persons as being united in one person in this life-conflict. The striking instance of this presented in Scripture is the one body of the Church in which the many members, who are yet distinct persons, are united in one grand personality. They all constitute, not merely a company of perfect men, but one perfect man in Christ (Eph. iv, 13), in whom all things are headed up. So each one of these becomes a subordinate centre to those of his own order and kindred, each one fulfilling his place in that grand circuit of blessing which includes all the kindreds of the earth. As we have

said, we cannot conceive of this priestly office as fulfilled toward those who have gone before, and who are yet to be blessed through the chosen seed, except they are in some way interested in and associated with the subsequent triumph of that seed. It may seem presumptuous for us to seek evidence of this in this region of what we may term soul-biology, but we are not to refuse confirmations of the truth from any quarter. And we think that such are at least suggested in the speculations we have referred to. We see that it takes a whole hierarchy of being to make up the being of a man, that on this arena of embodied manhood is being shaped the destiny of the universe, that each separate man now fighting this battle of life is the centre and battery of forces that range through all the heights and depths of being, and that the souls of those who have departed this life still follow in the train of those who come after them until the final victory is won, and that each man of God in whom Christ is being formed is being baptized for these dead, and must lay hold on eternal life, not only for himself but for those who have gone before, who without us cannot be made perfect. It is doubtless because of this solidarity of kindreds and of the race in this conflict that some doctrine of metempsychosis has found lodgment in the minds of the majority of mankind in all ages. It was seen that some other field of training must be provided for the many imperfect souls who passed out of this life, and it was but natural to find this in the successive incarnation of these souls in the bodies of men, and, where retribution must needs be severe, even of beasts. But this hopeful idea of Christianity, of ultimate blessing to be attained through a conquering seed that should carry

in its train those who died without the sight, far transcends the pagan conception.

And now modern science is coming to the support of this Christian hope, in that it shows how each generation gathers up the lives of those who have gone before, and may collect into its own personalities the imperfect souls who have become death's captives, and so prepares us to see how triumphant members of the race, of which Christ was the first and chief, may be the means of lifting up into the region of eternal life and immortal manhood those who are prepared to rise with Him.

Whatever truth remains to be discovered from this region, the glimpses we have suffice to give us new views of the dignity and importance of this human life through which we are now passing, and to supply us with new motives for consecration which shall include the body as the necessary instrument of our service to God and of blessing to our fellow-men. The writer from whom we have been quoting makes use of the relation of the *ego* to the subordinate beings that enter into the constitution of his person to illustrate our relation to God in whom we live and move and have our being, and draws for us this practical inference:

"Emphasize as we will the doctrine of the immanency of God, there is no tendency to the obscuration of man's personality. Now our symbol so regulates and restricts the two truths as to make them not antithetical, but complementary. That form of enthusiasm which enjoins passivity on the part of man, in order that the Spirit may have free course within him, finds no encouragement. It is the *activity* of the subordinate beings that furnishes the

opportunity for the Supreme to work. It is when they are the most earnestly engaged, each one according to his special endowment, in working out his own salvation, that the higher power energizes most effectively within them. Neither, on the other hand, is it possible for us to lose sight of or underestimate the agency of the Spirit in our lives. For this, through the medium of our symbol, is represented by the overruling, determining, constantly modifying action of the *ego*."

ETERNAL PUNISHMENT.

In the July number of the new *Presbyterian Review* we find among the "Book Notices" one by the Rev. B. B. Warfield, D. D., commendatory of a small treatise on this subject by Mr. Rufus M. Stanbrough. From it he quotes approvingly a few extracts in which the author speaks thus positively:

"Jesus has so shaped His teachings as to make probably ninety-nine out of every hundred believers in Christianity understand Him to teach the doctrine of everlasting condemnation. The case is so plain as to be even undeniable. This is acknowledged even by open-minded Universalists. Theodore Parker declares, 'To me it is quite clear that Jesus taught the doctrine of eternal damnation, if the Evangelists—the first three, I mean—are to be treated as inspired. I can understand His language in no other way.'

"Similarly," says Dr. Warfield, "Samuel Davidson might have been cited, who after quoting Matthew xviii, 8; xxv, 31–46, and the like, sums up: 'If the words of Jesus in these places be correctly reported, He taught the

doctrine of eternal punishment.' Bad exegesis may attempt to banish it from the New Testament, but it is still there."

Here we have, briefly stated, the ground upon which the current faith in this dogma is built, and why it commands such wide assent.

And yet other things in the Bible have been accepted by "ninety-nine in a hundred" which have afterward been abandoned. Three hundred years ago every Bible reader believed that the world was made in six literal days, and that the sun revolved about the earth. When Jesus came, hardly a reader of the Old Testament believed that the Messiah must first suffer, and be killed, and rise again from the dead.

That the words of Jesus in reference to these last things are infallibly reported, cannot be denied; neither can it be positively affirmed.

A circumstance justifying some suspicion is, that several of the principal passages which relate to this subject show variations. For example, on the authority of the New Version, we must reject the word "damnation" from Mark iii, 29, and read "sin." In Mark ix, 43–49, we have the words, "Where the worm dieth not," etc., inserted three times where the revisers tell us they belong but once. The text, Mark xvi, 16—"He that believeth not shall be damned"—is of doubtful genuineness. Morever, it may well be questioned whether the words "everlasting punishment" are a correct translation of the Greek in Matthew xxv, 46. The word "fire" occurs in some very old versions instead of "punishment," and, if the latter word be the correct one, the punishment it denotes is corrective and

not vindicatory: while the word *aionion* does not necessarily mean endless.

But we who deny that Jesus taught the doctrine of endless punishment in hellfire (for the literalist cannot consistently claim the right to explain away "fire" as the agent of the punishment) have far better reasons for our denial than any quibbling about words can furnish. We find that this doctrine is not taught nor even fairly alluded to in a single passage of the Old Testament; that it finds no support in any of the sermons or letters of the apostles. The strongest passage in the epistles is II Thess. i. 9; but "everlasting *destruction*" is a very different thing from this assumed eternal *torment*. Moreover, we deny that there is any warrant in Scripture for the primary assumption upon which this whole doctrine of endless suffering is based, which is that each personal man is immortal in his own nature and that he cannot be destroyed.

We cannot believe, therefore, that Jesus taught a doctrine, of such tremendous import to every man who ever lived, about which His Spirit, speaking through prophets and apostles, is so silent. Nor can we reconcile it with His constant revelation of God as the Father of men, kind even to the unjust, nor with His repeated injunction that if we would be like God we must forgive our enemies, even to seventy times seven, nor with His own prayer for His murderers, "Father, forgive them, for they know not what they do."

All these arguments, however, dwindle in importance before this one, which is decisive. The wages of sin is death, and, through the redemption which is in Christ Jesus, all men are to be made alive from the dead—every

man, however, in his own order, and with life set free, or shorn and fettered, according to deeds done. It is because "ninety-nine out of a hundred" do not understand the place and meaning of the foundation truth of Christianity, the doctrine of the resurrection, that so many are misled by such surface arguments as this book contains. In the library where we saw this review we picked up also a recent book of over 300 pages, called *Probation and Punishment*, by S. M. Vernon, D. D., in which the traditional view is defended by the well-worn arguments. We looked at the copious index, and, to our surprise, it does not contain even the word "resurrection." We glanced over the pages and could not observe that the author had any use for the doctrine. Here was a man seeking to solve the awful problem of human destiny, and leaving out the most important factor in the problem. No wonder, verily, that "ninety-nine in a hundred" ordinary believers should be misled here, when the men who ought to guide them are such blind leaders. Imagine St. Paul writing a treatise on eschatology, with hardly a word in it about the resurrection of the dead!

All that is needed to make the hard passages referred to fit into the general scheme of Christian doctrine, and to make them consist with the whole Bible teaching concerning God and man, is to perceive that before His resurrection Jesus did not choose to unfold the full meaning of this great event, nor the great hope for mankind, including the dead, contained in it, and that when He spoke about the punishment impending over men and nations for their sins, He had in view the *issues of this present life*, without attempting to unfold what the issues would

be of that life to come, to which men would be introduced through resurrection, and where doubtless the same eternal principles of judgment must prevail. Read Mark ix, and Matthew xviii and xxv, as relating to the death and suffering of loss that men may experience as penalty before resurrection, and all becomes plain. There is not a shadow of reason in the text why we should regard the whole body that may be cast into hell as some other body than the one we now have, and as a future body into which we are to come into possession at a distant resurrection-day. The idea of a preceding resurrection has to be read into all these passages before it can be read out of it. The most important of them all, Matthew xxv, occurs in direct connection with the description of a kingdom and judgment which was to begin before that generation passed away.

It was for this reason—while modern theology sees no hope whatever for the great mass of mankind who are styled the "unjust" in their resurrection—that Paul conceived of it as a "hope" (Acts xxiii, 6; xxiv, 15; I Cor. xv, 22), and that the pages of Old Testament prophecy are freighted with promises of a future deliverance from Sheol of generations of men, both Jew and Gentile, who can be classified in no other way than as unjust. Again, we say that a proper understanding of the doctrine of the resurrection, as contained in type and germ and promise in the Old Testament, and as unfolded in the New, is all that is needed to enable one to see how narrow is the reasoning by which "the ninety and nine" have been so long deceived. In this connection we trust we shall be forgiven for quoting the closing words of a letter just received from an aged minister in New York State: "I wish every church mem-

ber in the world could read the WORDS OF RECONCILIATION. How few, few, understand the Gospel of the resurrection!"

THE CHERUBIC PILGRIM.

"God's Spirit falls on me as dewdrops on a rose,
If I but like a rose my heart to Him unclose."

"The soul wherein God dwells—what church can holier be?
Becomes a walking tent of heavenly majesty."

"Lo! in the silent night a child to God is born,
And all is brought again that ere was lost or lorn."

"Could but thy soul, O Man, become a silent night,
God would be born in thee, and set all things aright."

"Ye know God but as Lord, hence Lord His name with ye,
I feel Him but as love, and LOVE His name with me."

"How far from here to Heaven? Not very far, my friend;
A single hearty step will all thy journey end."

"Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn."

"The Cross on Golgotha will never save thy soul;
The Cross in thine own heart alone can make thee whole."

"Christ rose not from the dead, Christ still is in the grave,
If thou for whom He died art still of sin the slave."

"Hold there! Where runnest thou? Know Heaven is in *thee;*
Seekest thou for God elsewhere, His face thou'lt never see."

"In all eternity no tone can be so sweet
As where man's heart with God's in unison doth beat."

"Whate'er thou lovest, man, that, too, become thou must.
God, if thou lovest God; dust, if thou lovest dust."

"Ah, would the heart but be a manger for the birth,
God might once more become a little Child on earth."

"Immeasurable is the Highest; who but knows it?
And yet a human heart can perfectly enclose it."

—*Selected.*

"NEVER fear truth, be it at first sight ever so alarming; truth will always lead to higher planes, to grander views, to nobler deeds."—*Selected.*

A CHURCH that could retain a confession of faith which has ceased to be real in its pulpits, would lie not to men only, but to the Holy Ghost.—*Rev. Newman Smyth.*

NOTES ON CURRENT TOPICS.

THE RIGHT RING.—There is the right ring in the two extracts which we give below from the *New York Evangelist* of July 10th.

The Rev. Samuel T. Carter, of Huntington, N. Y., writes in rebuke of the conservatism that triumphed at Saratoga by imposing such restrictions upon revision as will make it a difficult and lengthy process for the Church to correct the errors of the past or give expression to any larger views of truth that God may reveal in the future. He says:

"It is as hard for a Church as it is for an individual to see its own infirmity. But it is a grand day when either Church or individual does see it and forsake it. This day is salvation come to this house. It would be a virtue beyond all precedent if the Presbyterian Church should declare 'Our error and mistake in the past has been not radicalism but conservatism. We have refused fully to accept and maintain the glorious truth of the Spirit's guidance

of the Church, leading it to all truth, and in every age still leading it to larger, fuller truth. As a sign and testimony of our sense of our error in this direction, we declare that we will hold ourselves in readiness for the future, to accept all fresh truths that Christian men, enlightened by God's Spirit, may draw forth from His Word; that we will encourage any man, who in humble dependence on the light vouchsafed, seeks to lead the Church to a larger acceptance of the full revelation of God.'"

In like spirit Mr. W. S. Gilman, a leading elder in New York city, writes:

"We need a new baptism in order to a proper handling of revision. The Church is still half asleep, and cannot shake off its confidence in the brilliant intellects of by-gone time, but will persist in looking to the splendid skeletons set up in the Reformation period, rather than the living body of truth given to the world by Christ and His Apostles. Shall we say that these great students of three centuries ago were any better able to read the truth of God between lines of Gospel and Epistle than the devoted and learned Bible students of to-day? 'A man can receive nothing except it *be given him from heaven*,' we read in John iii, 27, and further on in the same chapter it is said, 'he that is of the earth is earthy, and speaketh of the earth, but he that cometh from heaven is above all.' We need the spirit of children to sit as Mary at the feet of Jesus, and get a new impulse from the sublime utterances regarding Election and Free Will that fell from His lips—lips that never erred in their declarations of truth."

Comment.—The *Andover Review* makes this comment upon the recent action at Saratoga:

"No revision carried on within the lines of the resolutions can satisfy the advocates of theological progress. The utmost that could be accomplished by such a revision would be to bring the Presbyterian Church up to the past level of the more progressive Churches of the reformed faith. It would only relieve it of certain points of attack, especially inviting to the enemies not only of Calvinism but of Christianity. Those who followed the correspondence between Dr. Field and Mr. Ingersoll, saw the difficulty which an apologist had in defending or escaping the standards. From the nature of the case the work would be negative, partial, possibly inconsistent, and at best apologetic. It would not avail to give the Presbyterian Church any influential part in the theological questions now pending. Presbyterianism, as such, could

have nothing to say, for example, about the greatest problems which lie in the region of eschatology, the whole of which Dr. Henry B. Smith said needed to be 'Christologized.' What contribution could a Confession make to these deep but mysterious problems which does not throb in every part with the mighty workings of God's redemptive love?"

ELECTION.—We are indebted to the Rev. J. Andrews Harris, D. D., of Chestnut Hill, for a copy of his recent book, *The Calvinistic Doctrine of Election and Reprobation No Part of St. Paul's Teachings.* It is a masterly summary of the Arminian view of election, and we thank the author for the privilege of reading it. His general position is stated as follows:

"If the Bible be searched from end to end there will not, I think, be found an equal number of words which, *taken apart from their context*, can be more naturally and cogently appealed to to support what is theologically known as the Augustinian or Calvinistic doctrine of election, and, by indisputable inference, of reprobation. And yet, *taken with their context*, and as part of the whole *argument* in which they stand, there are no words which can less be relied on to sustain it."

Dr. Harris then proceeds to argue ably that in the epistle to the Romans and elsewhere St Paul does not have in mind the election of *individuals* to eternal salvation, but the choice of a class, specially of the Gentiles, to covenant privileges under the Gospel.

We are in sympathy with the author's aim, so far as he seeks to show that the Bible doctrine of election is one of far wider scope than as conceived in the Calvinistic system, and that God's electing love is confined by no such narrow boundaries, but our way of widening its horizon differs from the one here presented. We cannot agree with Dr. Harris that *individuals* are not the subjects of God's electing grace. Such passages, for example, as Ephes. i and ii, James i, 14, teach us that there is a definite body, "the church," "the saints," chosen in Christ from the foundation of the world; not however that the purpose of their choice may find its whole end in their salvation, but that they may be made the channels through which this same love of God shall flow out in ever-widening streams of blessing "to all generations," past and

future, and "to every family in heaven and on earth," until the whole creation is brought out into the liberty of their glory.

REUNION OF THE CHURCH.—Friends of Church Union will be much interested in reading the symposium of opinions on this subject given in the April number of the *Church Review*. The articles are written by twenty representative ministers of the leading denominations, and they are to be followed by a review of their positions in the next number of the *Quarterly*, by several prominent clergymen of the Episcopal Church.

Such discussions are timely, and if conducted in a spirit of candor and fraternal courtesy, as these appear to be, they help to prepare the mind of the Church to accept the idea of unity as her only proper goal.

It has been our conviction, however—and in it we are confirmed by the uniform issue of such discussions—that this desired end can never be attained until Christians arrive at a better understanding of what the Church is and what is the hope of her calling. She is usually regarded as a divine society, entrusted with a work of human salvation which must be done now or never. Hence has arisen a greediness for results, a crudeness and haste in methods, and an emphasis put upon organization and machinery, which would not have been the case had it been perceived that the Church is God's chosen instrument for not only this age but for the ages to come, and that the one thing indispensable for the ministration of His grace to the world is her own perfection. The perfection of the divine life in her individual members, and the consequent perfection of the whole body as the channel of that life to the world, should have been her first aim. It is because of this false idea that all she can do for men must be done now or never, that her efforts have been diverted from this important work of self-purification, and that she has been betrayed into an eagerness to swoop into her enclosure large numbers who are not called with her high calling nor fitted for its duties and sacrifices. Hence, increase in numbers and worldly position have brought lack of true cohesion and unity, and loss of power. She needs to come back to the true idea of herself as a chosen seed, whose strength and power of

blessing lie, not in numbers, but in perfection of character, in that charity which is the bond of perfectness, and in the divine purpose of her selection which covers all the ages, and which God will surely accomplish through her, just as fast as she becomes a fit and worthy instrument for His use. We are persuaded that zeal for aggrandizement, the fondness for imposing institutions, the belief that the world is to be impressed and won that way, furnish, largely, the motives by which Church systems have been built up; and what is needed is not devices for accommodating these systems, one to the other, or compacting them into a larger system, but a new and truer view of what it is to be a Christian, a better view of the relation of unity with one another and with Christ into which all Christians are necessarily brought, and a larger view of the purpose of God in calling out this body from the mass of their fellow-men for the ultimate blessing of all mankind. If these ideas held proper place in the minds of Christians, the theories that now divide them would disappear, the barriers be removed, they would necessarily be fused together by the power of the one Spirit in them all. And while under that same Spirit there would be diversities of operation, and even in local organization, it would be recognized that there can be but one body, one Lord, one faith, one baptism, one God over all and in all.

EVOLUTION.—Professor W. B. Scott, of Princeton College, in the last number of the *Presbyterian and Reformed Review*, writes thus:

"The doctrine of evolution in no way involves the rejection of the doctrine of design in nature. Evolution is simply a question of the manner in which certain results have been brought about by the operation of certain proximate causes. Miss Cobbe has somewhere spoken of the common fallacy of inferring, when we find out how a thing is done, that God could not have done it. The firmament showeth His handiwork just as truly now, in the days of the nebular hypothesis, as in the days of David. So if it shall eventually prove that it has pleased the Almighty to create the human soul by a process of gradual evolution, rather than by an immediate fiat, I do not see why the scheme of Christian philosophy may not assimilate that new truth (should it turn out to be one) as readily as the once startling, but now familiar doctrines of astronomy and geology."

THE CASE OF MR. MCQUEARY.—The leading papers in the Episcopal Church have been much disturbed over the appointment of the Rev. Howard McQueary, a clergyman in the diocese of Ohio, to be one of the speakers at the approaching Church Congress. This body is not an ecclesiastical one, but a sort of Open Court at which the living questions of the day which Christianity has to meet are freely discussed. Some time ago Mr. McQueary published a book entitled *The Evolution of Man and Christianity* in which he repudiates, among other articles of the Christian faith, the doctrine of the bodily resurrection of Jesus Christ. He affirms that "the body doubtless crumbled into dust somewhere."

We have not seen the book referred to, and do not know how the author reconciles such a statement with the creed he professes every Lord's day—"The third day He rose again from the dead." We recognize, also, that the doctrine of evolution, which, in some form of it, is now generally accepted even by Christian scholars, will very likely modify the *terms* in which we have been accustomed to state the articles of the Christian faith. But we are very sure it will not touch the *essence* of these great verities. And we are also sure that the fact that "God hath raised up His Son, Jesus, from the dead" will always remain the foundation-fact in Christianity. And any man who denies it, even though he may hold the place of office in the Church, cannot be counted a Christian.

A GLOOMY FORECAST.—The *Irish Catholic* states that the Pope, in replying to the congratulations of visitors at the Vatican, expressed himself as strongly of the belief that great punishment was impending on society for its disregard of and indifference to the Church.

"The Lord," he said, "will come no longer with a sweet and peaceful face, but with an angry one to strike and purify his Church. I am neither a prophet nor the son of a prophet, but I feel in my heart sorrowful presentiments. A sea of evil is about to beat against the rock on which the Church is founded, and will leave nothing to be seen on the horizon but the threat of the anger of God. Prayer will not suffice to appease the Almighty."

That society and the Church are both passing through a period of revolution is most true. Not the Roman Catholic Church alone, the Protestant world also, is disturbed by impending changes that threaten existing systems in both Church and State. The progress of knowledge has lifted the average human mind on to a higher altitude in its judgment of great questions that have heretofore been decided for it by authority, and its whole horizon has been enlarged. The doctrine of evolution alone, when generally accepted, as it is likely to be, will require a new adjustment of opinions in the region of both theology and of social ethics. These coming changes will, of course, create commotions and perhaps bring catastrophes.

But the Pope forgets that this is always the law of progress in the kingdom of God. The change from the old anthropological conceptions of God that underlie his Church system, and that have molded its theology, to the truer view of a God immanent in nature and in man, and whose righteousness is not an attribute at war with His mercy, must especially disturb the foundations of that ancient structure under which the Pope doubtless believes the nations can alone find shelter and safety. But the Lord who rules the world is a wiser, a larger, a more loving Deity than the one whom his church worships. He cares more for the world than does His assumed vicegerent, and will far better look out for its future. When the law of gravitation was first announced it was denounced by many pious men as subversive of the faith. It did promote skepticism in the last century and Voltaire doubtless made use of it to promote infidelity in France. And yet the truth and the Church survive. So it will be with many new views of nature, of man, and of God that are being opened up to the world. They are unsettling, they threaten to sap the foundations of the old order, and much harm to individuals and to society seems to be wrought. But God reigns. And no one who truly knows Him and the secret of His covenant, and who has proper discernment of His great plan, can believe that the horizon of this world can ever be so dark as to leave "nothing to be seen thereon but the threat of His anger," which no prayer can appease.